VOL. XVII. NO. 5.

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

MAY, 1873.

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VOL. XVII. MAY, 1873. NO. 5.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

PEACEFUL AND INDUSTRIOUS.

PROF. SHALER'S article in the *North American Review*, from which we copied so largely last month, contained some facts not in the precise line of the main topic and therefore were omitted by us. We however regard them as valuable, and give them place below.

In Virginia

The traveller looks in vain for any evidence of a growing ill-feeling between the white and black races. It was Christmas-time, and the negroes were gathered in large crowds about every little hamlet; always boisterous, sometimes drunken. These assemblages would have provoked trouble, if there had been any latent irritation existing. But in a journey of some weeks I heard not one harsh word used towards the many noisy fellows who were demanding Christmas gifts, or otherwise making themselves nuisances. Nor, on the other hand, did I see any disposition on the part of the negro to make himself disagreeable, by thrusting himself into positions where his presence would be unwelcome. The conductors on the railroad told me that they rarely took any other than their own cars on the trains, though there was no compulsion about the arrangement. The roads have been wise enough to arrange the matter by allowing a considerable reduction of fare to those who ride in the cars set apart for them.

My road led me to visit the extensive coal mines in the vicinity of Richmond, Virginia, where I had the satisfaction of learning how the negroes worked in large gangs, in an employment demanding a certain fortitude and constancy of labor. I found the only working mine, of the many which were in operation at Coalfield before the war, under the charge of an intelligent German gentleman, from the mining school of Freiberg, who had lived for about twenty years in the South, and had seen the character of the work done by the negroes during the existence of slavery. Since the war he had spent some time in the North, under circumstances which gave him an opportunity of learning something of the quality of the labor used there. His opinion seemed to be that the negro worked very nearly as well now as he had ever done, and that their work would compare favorably with that done by the average miner in other parts of this country, though he did not seem to think that they were as good as European workmen in the same position. The most difficult matter seemed to be to get them to abandon the long Christmas holiday. A few years of liberty has reconciled them so far to the loss of

their saturnalia, that they had agreed to put up with a single day of "Christmasing," on condition that their wages should not be reduced, in place of the fortnight of unpaid and unprofitable riot they have generally indulged in. Any deficiency in skill and force on the part of these negroes is probably more than compensated by the absence of strikes and their accompanying disturbances. The relation between the negroes and the whites in this part of Virginia seems quite satisfactory to both races. While I was with Mr. H—— there came in two members of the school committee of the precinct, seeking to make some arrangement to have coal furnished for their schools. It came out in their conversation that the school committee was composed of two white men and one black man, and that the school had been divided into white and black, sharing equally the educational fund. . . .

In North Carolina

The most cheerful feature of this community is the comparative freedom from crime against the person. My informant, a person who had been a radical sheriff for two years, an educated New-Englander and a Republican, and so fairly competent as a witness, told me that since the close of the war Crown county, with an average population of about twenty thousand, had had but six homicides. Of these, none were clear cases of murder, and none traceable to class feelings or race prejudices. The negroes have not separated themselves from the whites, making negro districts, as at other points. The relations between the races is no difficult question here. There have been no Ku-klux outrages in this county, though they have occurred in the county to the west. Travelling is as safe here as in Massachusetts, no highway robbery has ever occurred. That a large community like this, wherein live many Northern men, where the irritations leading to disturbances have manifestly been so many, should be so peaceful, shows clearly that there is no widespread and deep-rooted trouble in the relations of the two races and the diverse beliefs which it contains.

NORTH CAROLINA.

Demoralizing effects of Slavery — The contentment of hopelessness — A remarkable explanation of the word "Sorcerer."

DUDLEY, Feb. 11, 1873.

A constant observation among the negroes of North Carolina discovers unexpected evidences of the demoralizing effect of slavery.

There is no mental condition more hurtful to enterprise, and, in some respects, to morals, than that of simple contentment with physical suffering which care might reduce or remove. And what spirit more radically taught the negro by slavery than this contentment? Breathing this at every breath as the heritage of the long dark past, the past that wrote upon the heart of the slave, nay branded upon it, the word *hopeless*, he stands today the helpless being which this lesson inevitably made him. He is *hopeless*, and therefore content. Look at the consequences. Other people are looking forward for the colored race and are laying far-reaching plans in the erection of costly buildings for their education, and in inspiring the young to attend school. But how long will it be ere the masses shall become earnest despisers of their own ignorance—of the huts where they live—of the arrogance of empty headed leaders, and resolve to rise? Where is a community with an *aim*?

When *our* fathers commenced life in the wilderness of America, every effort of theirs was directed for posterity. The thought of the future inspired all their motives and movements. I look for it among these people and I do not find it. But are not the sorrows of two such centuries as the slave has seen, a sufficient inspiration, and equal to the persecutions

of Puritans in England? What shall we do with *these people who will not look ahead?*

Some old religious doctrines are stupidly adhered to in spite of all instruction against them, which, in their consequences upon the moral culture of the people, are in time as sure to dwarf them as grafting into a shrub will dwarf a tall fruit tree. The other night a colored Reverend came into my pulpit to fight the idea of modern beneficence. "The gift of God was not to be purchased with money," and so enthusiastic was he in representing me as the Simon Magus of the neighborhood in my earnestness for beneficence, that he rather overreached the illustration. "This man was a sorcerer," said he, "and you know what that is—when you eat apple dumplings you have to put on *sorce* (sauce) to make it go down." This was my way of handling the principle of benevolence, as I took is meaning.

But still there is progress; there is a better interest in education than at any previous time in the history of the colored people—not more of it, but an interest of better essence and quality. I am not able to supply the call for teachers that comes to me on every hand; but the young men whom I have engaged are doing well.

Now and then a marked instance of interest in the Bible occurs in the church here. The other night I read an account of the suffering of Joseph and his firmness in temptation. Next Sabbath I was away at Beaufort, but two of the brethren met at the house of one who had been rather "fast," and one says to the other who could read a little, "Brother M., read me something." "What shall I read, says the other?" "Read about Joseph," was the reply.

So he turned to the history of Joseph and began to read, and soon the listener, who as I have said is one of the most "wide awake" men in the community, and in the prime of manhood, began to sob, and as the story went on he became more and more affected and the reader also began to sob as the truths came out until it was impossible to read further, and so they "broke up."

GEORGIA.

BYRON STATION.

From a "Brush Arbor" to a new Meeting House — Building under Difficulties — Another Church Organized.

[For the American Missionary.]

A Congregational Church with seven adult members was organized at Byron Station, Ga. on Sunday the 30th of March. The Congregational Churches of Atlanta, Macon and Andersonville, were represented in the Council. Rev. George Walker of Atlanta University, preached the sermon.

The new church building was crowded—at least 175 persons being present. Seldom have I looked upon a more interested and attentive audience, than the one gathered on this occasion.

A brief history of the preliminary work done upon this field may be interesting to the readers of the "Missionary."

Byron is 17 miles from Macon, on the railroad leading from Macon into South Western Georgia. In itself, it is but a small collection of stores and dwelling houses. On every side are large cotton plantations, living upon which are the usual number of families and hands employed on such plantations.

Your correspondent visited Byron nearly a year ago, and found it a place of great destitution as far as religious privileges were concerned. The people were accustomed to meet for worship on the Sabbath in a rude *brush arbor* in the woods near the station. My first experience in preaching there, was a very novel one. My hearers had only pine logs for their seats—my pulpit was the solid ground.

My proposition to try to raise money

for a building to be used for a school as well as for a church was hailed with delight. Even the white people encouraged the undertaking, with money subscriptions as well as with kind words.

I cannot take the time or the space to trace the progress of the work of building. There was weary waiting for the colored people, pressed by the summer labors of the plantation, to fulfill their pledges to give labor upon the building. In this connection, two names deserve honorable mention. Harrison Watkins, without expectation of reward, rived and shaved the largest part of the shingles used upon the roof. Stephen Low, planed nearly all the lumber used upon the outside of the building.

At last, the building was completed and dedicated about the 1st of November. Services have been held in the church every Sabbath during the winter.

The work in the Byron field has been put under the pastoral charge of Rev. Floyd Snelson of the Andersonville church. Brother Harrison Watkins, one of the members of the church, has been licensed to preach, and will supply the pulpit in the absence of Brother Snelson.

The Church building is a neat, substantial edifice, 28 by 40 feet. It will seat comfortably 175 persons. The cash outlay upon the building has been $541, 44, of which sum $374.90 has already been raised. Your correspondent will always be grateful to the individuals and to the Sunday schools, who so promptly responded to his appeal for aid in erecting this building.

By an oversight, some of the contributions were not acknowledged in the magazine at the time of their reception. Such sums will be acknowledged in their proper place in the May number.

The prospect for this little church is more than ordinarily bright. The church has the whole field for miles in every direction. There is a growing religious interest in the community, and some are seeking the Saviour.

Other communion seasons during the year will undoubtedly add to the number of the members. Will the readers of the American Missionary remember prayerfully this, and other infant churches like it, which greatly need the blessings that will surely come in answer to prayer? E. E. Rogers.

SAVANNAH.

The close of the second term of the Beach Institute must have been an interesting occasion. We copy from the Savannah papers of March 26, 1873, the following abridged account.

CLOSING EXERCISES OF THE BEACH INSTITUTE.

Progress of the Colored Pupils.

The closing exercises of the second term of the Beach Institute took place yesterday morning, and passed off in a most satisfactory manner.

The pupils were assembled in the western room of the main building, which was appropriately decorated. Above the platform at the head of the hall was hung the Federal flag in graceful folds. Quite a number of visitors were present, including several white persons. Feeling an interest in the education of the colored race, we visited the institute for the purpose of seeing for ourself what progress had been made by the pupils of this school. During our stay, which was from necessity brief, we were pleased to notice the apparent proficiency of many of the pupils in the different branches. The exercises consisted of reading, declamations, dialogues, recitations, vocal and instrumental music, constituting a programme quite lengthy, but which was also very interesting to those in attendance. The manner in which the majority of the pieces were rendered showed conclusively that Mr. Niles, the Principal and his corps of assistants have been faithful in the discharge of their onerous duties, and they had the satisfaction of seeing that their efforts were rewarded by the very creditable manner in which the pupils acquitted themselves. The ballad "Maggie Dar-

ling" was very well rendered indeed; "Maxims," by ten of the smaller female pupils, was quite an interesting feature. The declamation, "Handsome is that Handsome Does," was given in a quiet, forcible and excellent manner. In fact there were a number of the pieces which deserve particular mention, but as these were all good, we make our remarks general, and compliment both teachers and pupils upon having given a very creditable and interesting examination, which evinced no little progress in the knowledge gained by the pupils in the past year.

Among the spectators, several of whom were present, we noticed Mr. Wm. H. Baker, Superintendent of Public Schools in the city and Colonel James Atkins, Collector of the Port. At the close of the exercises the Superintendent delivered a short address to the school, in which he took occasion to express his gratification at the result of the exhibition, closing his remarks by requesting some of the gentlemen present to address the school.

Mr. Baker being unanimously called upon by the School made some appropriate and encouraging remarks, well adapted to the scholars. We copy a few sentences of wider interest.

He assured them that although he was the superintendent of the free colored schools in the city, yet he felt no jealousy toward them, nor would he do anything to retard their progress. He wanted to see the colored children of this generation well educated and qualified for their positions and duties in society. It was a mistaken idea of many that some people of this country were opposed to the education and elevation of the colored race. He would assure them, that he was greatly interested in their educational and moral advancement. He wanted to see them intelligent and good men and women, for an intelligent bad man was much more dangerous to society than an ignorant bad man.

He also stated that he was sorry the other members of the Board of Education could not be present, that His Honor the Mayor requested him to thank them for inviting him, and that he would have been present, but for business of an official nature which required his presence.

At the conclusion of Mr. Baker's remarks, which were well received, Col. Atkins was called for and addressed the school for a few minutes in a very sensible and practicle manner, complimenting the school and exhorting the scholars to continue in their efforts to acquire knowledge.

The exercises of the day closed with singing by the school, and an announcement by the Superintendent that on the first of April the school would be reopened.

KENTUCKY.

Religious Influence — Growing Confidence of the Whites — School Prosperous.

A brief note from Prof. Rogers gives these pleasant items in respect to Berea College.

BEREA, April 3d, 1873.

To me by far the most hopeful feature of the community at Berea is the strong desire which pervades it to find God's truth and obey it. I am well aware that this is not a universal feeling, when viewed absolutely, very far from it, or even from being general, but relatively to most communities, it is very strong. It affects the mode of thinking, and almost controls the forms of speech, and goes far toward determining the character of the students gathered here. Isolated as we are somewhat, we feel that we need all the more, to keep ourselves in full sympathy with the movements of God's Spirit, not only in this but in all lands and in all branches of the church.

It encourages us very much to know that we are gaining the confidence of the white people of Kentucky—the colored people have always believed in Berea. I was conversing a few days since with a gentleman in Lexington, who has a large acquaintance with the people of the State, who told me that the tone of feeling in regard to the college at Berea was becoming very generally respectful. Of course we do not

BOSTON THEOLOGICAL SCHOOL OF RELIGION

expect that at present the mass of the people will approve its principles.

The completion of our new Ladies' Hall will add greatly to our educational facilities, and work an important era in the history of the school. Our Ladies' Department is now thoroughly organized, and under the efficient management of Mrs. Clark, Principal, aided by her accomplished assistant, Miss White, is doing a work of inestimable value.

There has been more than usual religious interest in the school the past term. Seven recently united with the church on profession of faith.

Yours Fraternally,

J. A. R. Rogers.

ALABAMA.

A New Hall Needed—The Case Argued.

Prof. Safford, once a lawyer, now an efficient instructor in Talladega College, "argues the case" for a new Hall. His "clients" are poor colored students; the "jury" the liberal friends of the Freedmen; the "verdict" he asks is not nominal but substantial. Hear him for his cause.

Talladega, March 11, 187?.

Will the time *ever* come when the needs of the "Southern field" will be fully met? Does the cloud, which must so often overhang your treasury, ever give promise of a *silver lining?* Do its condition and prospects ever authorize you to hope, that, by the pouring in of *golden* rays, its darkness may be dissipated? I am certain that your visitation of the schools and colleges under the control of the American Missionary Association, in the South, has fully convinced *you*, that the needs of these Institutions are very far from being met, and I am equally certain, that we, who are at work in the field, are not left in doubt as to the low state of the treasury.

I have fully made up my mind to write you a *begging* letter, an earnest repetition of the cry, (changed for evident reason) heard by one of old—"Come over into" (Talladega) "and help us." Paul *went*. Now, while there is yet need of *laborers*, there is a greater need of *means*. My cry is not so much for those, who are "standing idle in the market-place," to enter in to the vineyard and labor—I intend my cry to have a different *ring* to it. I am after that which Paul may have failed to provide—the *scrip*—the contents of the *purse*. He did not "go over into Macedonia," to establish a school—to found a college—he did not go to meet a company of young men, as eager for means to elevate themselves socially, intellectually and morally, as the famished wayfarer is for food. Had he understood, before he went "over into Macedonia," that he would be called upon to provide a suitable "dormitory building" for the accomodation of 40 or 50 young men, who else would be deprived, in a great measure, of the benefits of his labors among them—wise and far-seeing as he was–he would certainly have written *begging* letters to "the churches," for aid in the matter, as he *did* write for aid in behalf of those churches, that were weak, and needed the sympathy and assistance of the strong. We *have* this company of young men. They *are* eager in their attempts to make use of the opportunities afforded them for securing a *thorough Christian education*—and the results of labor in their behalf are certain to meet with disaster, unless *suitable accommodations* can be provided for them in the way of *rooms*. We *need a new hall* for the use of the *young men* who are *now* attending the school here—many, if not most, of whom intend completing the Normal or Collegiate courses of study, and hence must remain here for several years. We shall need it the more for the yet larger numbers, who will in the future become members of the school. Very unfortunately for the students, and for the success of the work here, our present accommodations are suitable in neither quality or quantity.

Up to the present time, for want of better facilities, we have been compelled to put the young men, in the third story of the college building, which—originally designed for a chapel, and very poorly designed at that—is not, and cannot be made, suitable for the purposes desired—being some 19 feet from floor to ceiling. In this story, rooms, if they can be called so, have been constructed of board partitions,

about 7 or 8 feet in height. Owing to the peculiar arrangement of this story, it is impossible to furnish these rooms with any ceiling overhead—they are mere *pens*, without a covering, save the roof, some 19 feet above—and, being thus open, necessarily fail to secure either privacy or security. Again, the *proper heating* of this story is *impossible*—the chimneys being so located, that stoves cannot be used in the rooms. The only way that we have thus far tried, is that of heating the *entire story*, which is 60 by 100 feet, and 19 feet in height. This might, perhaps, be inadequately done, were it not for the fact that a large stairway opens directly from the 1st and 2d stories into the very center of this story, which stairway must remain and cannot well be so inclosed, as to prevent the constant uprushing of cold air from below. The effort to heat this story even moderately, has often been made, and as often has failed. Of course "the boys" must and do suffer from the cold (we have *cold* weather, even here in Alabama) and other trying inconveniences. All this could be borne by them, and probably would be, as it has been for years, if the cold and consequent exposure would only chill the hands and feet, set the teeth chattering, or the body shivering. But when hard colds, chills, and pneumonia are the expected concomitants of every winter's term, it requires no little endurance, on the part of the students to face the "stern realities" of a winter's residence in the college hall—and a *doctor's bill*, never *too modest*, draws heavily upon the purses that are but scantily furnished to secure even the *necessities* of a nine months session in school.

Our accommodations for young men are insufficient in quantity, (i.e.) all our rooms are *full*, and *more than full*. Every room has two occupants, and in very many we have been compelled to put *four* students. But, if we are in such straightened circumstances *now*, what shall we do another year, and in successive years? It may be asked: cannot the *colored* families of Talladega furnish accommodations for such as cannot be provided for at the College? In reply I say, in all truthfulness, No. The colored people are not prepared, as yet, in more senses than one, to do this. Their houses are small, hardly large enough to accommodate their own families—and, were it otherwise in the matter of *room*, these families are "few and far between," to whose care I would feel authorized to commit the interests of students.

This leads me to refer to the great and numerous benefits occuring to the students who become members of "our family." As was said in the *Report* for last year, a marked difference is plainly seen between those students, who are connected with family and those who are not—and this difference is to be noticed, not only in increased studiousness and excellence in scholarship, but equally in all the results of that *broader* education, that go to make up the *man* or *woman*—the education that effects the student's personal habits, his general conduct and good behavior — without which, mere scholarly drill and literary acquirements are comparatively worthless—continued association with the teachers, bringing the student, at all times under their personal care and attention—constant subordination to the rules and regulations of the school—the refining influences of a social intercourse among themselves, which is denied them elsewhere—these things cannot fail to be of almost incalculable benefit to the student, both male and female—making the one more *manly*, the other more *womanly*.

Still another argument in favor of the construction of the new hall is that the schools for the education of the Freedmen *become self-sustaining*, so soon as practicable. This, evidently, can never result from the receipts for TUITION *alone*. By far the greater portion of means for such support must come from receipts for BOARD and the want of suitable accommodations must be fatal to the self-sustaining power of a school. *In order that Talladega College may become self-sustaining, we must have a new hall for the young men.* Its estimated cost, $20,000.

Again—the number of students, *now* in attendance, is so great, that we have not sufficient accommodations in the way of

study and recitation rooms, under the present arrangements. In the Preparatory and Normal Departments, some of the students are compelled to sit in chairs placed in the aisles and about the stove—others again are glad to find a seat in the recesses of the windows. The evidence is unmistakable, that more *school-room* must be provided. Such provision will necessitate the use of the story now occupied by the young men, for such purposes. This dilemma certainly has *two horns*—either to turn the young men out of doors, or hear recitations under the shade trees.

And yet again—the building of the new hall will afford work to many a poor student, who, in his attempt to secure an education, is struggling against many an adverse circumstance, that you at the North know nothing of. I have already had numerous applications for opportunities to work upon "the new hall"—and not a few faces would brighten (*black* faces *can brighten* under certain circumstances) if I could promise them such opportunities the coming summer vacation.

I cannot see, that I have failed to make good my assertion, that we need, for the School at Talladega, *a new hall*—a "Dormitory building.

I believe I have fully made out my case, and as the lawyers say—am ready to "rest." Who will "come over into "Talladega" and help us?"

Yours, &c., A. A. Safford.

LOUISIANA.

A Congregational Conference in the South.

We are indebted to Prof. Ashley of Straight University for the following full and satisfactory sketch. These churches in and around New Orleans may have been somewhat hastily gathered, and their history has been one of trials. Those of our readers who have watched their development, will be glad to see the "righting up" which is manifestly going forward in them. All our readers will be interested in the successful struggles or patient endurance of the people under hard toil, poor pay and heavy losses. In our abundance at the North let us remember the words: "Blessed is he that considereth the poor."

SOUTH WESTERN CONFERENCE OF CONGREGATIONAL CHURCHES & MINISTERS.

This body convened for its fourth Annual Meeting at the Central Congregational Church in New Orleans, La., March 4th, 1873.

The following named churches were represented by pastor and delegates, viz: First, Howard, Zion, Central, Morris Brown, Gretna, New Orleans; Lockport, Lafourche; Terrebonne, Terrebonne Station, Terrebonne; New Iberia, represented by Rev. N. B. James—and Carollton, by Rev. Evans Green.

The officers were, Rev. S. S. Ashley, Moderator, and Rev. N. B. James, Scribe.

The meetings of Conference occupied two days. Discussions were had upon the following subjects, viz: *Education*, especially in its relations to the ministry; *Temperance*, the attitude and duties of the ministry and church thereto; *Sabbath Schools*, their importance and the duty of pastors to oversee their management; *Marriage, and faithfulness in the marriage relation; Missions*, and the duty of benevolent efforts.

The statements by pastors and delegates concerning the condition of their respective churches were very full. The following is the substance of these reports.

First Church, New Orleans. The Pastor, Rev. E. T. Hooker, reports that Christian work is receiving active and increasing interest. The membership is divided into committees, entitled; *Devotional*, *Social*, *Evening School* and *Relief*. Members of the church have also been engaged in mission schools, at Gretna House of Refuge, and various charitable institutions. The Sabbath school numbers 75. Social prayer meetings are attended to an encouraging degree; the exercises seem to indicate a desire for greater spirituality. Attendance upon Sabbath services is increasing; special efforts are made to interest and bring in strangers. Additions to the church during the year, 4.

Howard Church. Rev. N. B. James, succeeds Rev. Isaac Williams, as Pastor. He finds *twenty* active resident members. On the 27th of February their meeting house was destroyed by fire, consequently, the congregation and Sabbath school are houseless and scattered. The prospects of this church had become encouraging, the membership was reviving, and Sabbath congregation increasing; but, alas, in an hour, their prosperity is turned to desolation and their joy to mourning. The small insurance of $1000 will not go far toward rebuilding. This church needs help.

Zion Church, is at present under the

the pastoral care of Rev. Peter P. Proctor. The former pastor has withdrawn from us, and the meeting house formerly occupied by this church, has, through litigation, passed into the possession of another denomination. This circumstance coupled with the defection of the Pastor has distracted and scattered the members. But regular worship is now held in a convenient hall on Franklin Street, and the hope is, that the church will soon be reunited, and acquire strength and permanency.

Central Church, Rev. C. H. Thompson, D. D. Pastor, occupies in the city, a pleasant, commodious, and centrally located house of worship, purchased under the auspices of the American Missionary Association.

This church was organized in May 1872, and is really a reconstruction of of the St. James Congregational Church. The St. James heretofore reported as under the pastoral care of Rev. J. A. Norager, now disappears from our rolls.

Ten members have been added since its (Central's) organization; the present number of members is 45. The increase might have been larger, but caution has been exercised as to the qualifications of candidates. Purity and consistency of life as the Gospel enjoins, have been required as the conditions of membership.

The Sabbath school numbers 100 and is under the superintendence of Prof. J. A. Martling of Straight University. The Sabbath-night congregation averages about 350 and is increasing.

One case of conversion is that of a young man who was reared a Roman Catholic. He was brought to a knowledge of the truth by attending the services of this church. Many of the congregation are Roman Catholics, or occasional attendants on Romish worship; such seem to be interested hearers of the word.

This church is evidently accomplishing a work among the colored Romanists of the city that is not effected by other Protestant churches — thus meeting a pressing religious necessity of this community.

It is the opinion of Dr. Thompson, that the influence and power of Romanism over the colored people of New Orleans is not increasing, and that papal proselyting does not meet with encouraging success.

Dr. Thompson, in addition to pastoral duty, conducts the exercises of a theological class in the University.

Morris Brown Church. Since the adjournment of Conference, Rev. W. J. Brown has, at his own request, ceased to be Pastor of this church.

The meeting house is an excellent building, and so favorably located that the enterprise should be large and flourishing. The present actual, resident members are 40 in number. A Sabbath school, superintended by a student of Straight University, has for a few weeks been in operation; number of pupils, 30.

This church has suffered from mismanagement and divisions. But latterly a better spirit seems to prevail; all parties express desire for the restoration of harmony, and for a reunited and consecrated effort to restore the damaged walls of their Zion.

Lockport. This church has recently received four converts from the Romish communion, and five more are candidates for admission; present membership, 130.

Last August, there came a refreshing from the Lord, and twelve persons were hopefully converted. During the year, *twenty-one* members have been received to the church. Upon the Sabbath school there are seventy-five attendants.

The meeting house is a cheap, rough building and stands on land owned by the American Missionary Association. Probably, at the North this house would be regarded as an uncomfortable barn. But the people are thankful for *uncomfortable* quarters in which to worship; for, now they worship without molestation.

Bro. Taylor, the Pastor, has also under his charge, St. Peters Church on Harrison's plantation; in this body there are 19 members. Mr. T. seems to be a devoted and efficient worker. His church not only exists but grows; to other fields as opportunity offers, he extends his ministrations. The people among whom he labors are poor, and the prospect of their remaining poor is very fair. They are sugar planters, working on shares with the owners of the land. The last sugar season was propitious, and they secured good crops; but alas! by the management or mismanagement, of those to whose care its sale was entrusted, they lost the whole. Hard work and no pay! Poor encouragement this, for the Southern toiler; especially when his wants are so numerous and pressing! What wonder if he becomes a thief and a vagabond! Wonder if he does not. Ignorance is the ruin of this

people. Through their ignorance they are defrauded and debased. The continuance of ignorance, will be the perpetuation of fraud and poverty. They are poor not because they are idle and worthless, but because their ignorance unfits them to cope with the cunning, craft, and deceit of the business world. They are blinded Samsons.

Such being the condition of the people, the minister's situation must be far from comfortable. Bro. Taylor has no salary. The people give him a little, and for the rest, he works with his own hands. Certainly, in one respect, he is a successor of *one* of the Apostles. As with him, so it is with many another preacher, among the colored people of the South.

Terrebonne. Besides this church, Bro. Daniel Clay has charge of a branch church at Terrebonne Station, with Bro. Benjamin Field for helper.

The pecuniary condition of these churches is similar to that of Lockport. Hard work, fruitful seasons, crop lost, people impoverished—Pastor supporting himself and desiring to educate his children but unable.

For "temperance," this church has taken a noble stand. Every member at the time of admission is required to give a pledge of "total abstinence" from all intoxicating drinks; and this is the only church in the parish, we believe, that exacts such a pledge and lives up to it. This fact plainly attests, that the truth is not preached in vain.

It should be stated, that the discussion of the resolution on Temperance in the Conference developed the fact, that all the ministers present were practical and outspoken total abstinents.

Gretna. This church numbers one hundred and fifty members. Collected for church purposes during the year $450. The Pastor, Bro. W. P. Ward, is working hard—devotes his entire time to the congregation; has no stated salary and does not receive much any way.

There might be a large and interesting Sabbath school at Gretna, if a superintendent could be found. It is hoped that the University (Straight) will ere long be able to meet this want.

The meeting house was built mostly with funds from the Congregational Union and the American Missionary Association.

New Iberia. Number of members, 70. During the year the society has obtained "title" to the property occupied for church purposes. There is no incumbrance whatever on the premises. The meeting house and cemetery have been greatly improved. The house yet needs much repair, to render it comfortable and pleasant for worship and for Sabbath school. The Sabbath school numbers 69, is well classed and has a good library.

This church has taken very decided action in regard to the marriage of its members; requiring all who were living together as man and wife, either, to be married as the civil law and the Gospel require, or to separate. Altho', some members were expelled under this rule, the result has been beneficial. The church is stronger therefor. The "world" even approves and sustains this procedure.

Through the influence of this church, the colored people of the place and vicinity have erected and nearly completed a hall, to be called "Grant Hall." Its dimensions are, forty feet wide, sixty feet long and two stories in height. This will be used for schools, lectures, and such public exercises as the circumstances of the people may require; it is an ornament to the village.

Carrollton, although a city, is really a suburb of New Orleans. A Congregational enterprise is springing up there.

Rev. Evans Green, an active and efficient laborer, having withdrawn from another denomination, has gathered about him a company of earnest, intelligent people and proposes to organize a Congregational Church. His society has purchased a lot and will proceed to erect a house of worship. The location selected is an excellent one. This promises to be a successful movement. The people will need some aid, either from the A. M. A. or the Congregational Union.

At his request, Bro. Green was received to membership in the Conference; his reputation as a man and Christian minister is without a cloud; he is an influential preacher long known in the city.

The church at Lake Simminet, has no meeting house; there are about sixty good, substantial members; without a house of worship it will be difficult to hold them together. If the lumber can be furnished they will erect and complete the building. Rev. Hardy Mobley now ministers to this church, in connection with the church at New Iberia.

THE INDIANS.

A WOMAN'S LETTER FROM MINNESOTA.

Night Schools among the Indians — Aspirations awakened—A valuable missionary-interpreter.

Most of our readers know that Rev. E. P. Smith, now at the head of the Indian Bureau in Washington, had been doing an exceedingly valuable work in a subordinate position among the Indians in the North-west—seeking only to make himself useful—and thus unconsciously preparing himself to be called up higher. Mrs. Smith, who accompanied her husband in his residence among the Indians, has been busy also in the good work. The subjoined letter gives interesting facts showing the impulse for improvement among the sons of the forest. We hope her plea for the support of the Missionary-Interpreter will meet a response.

WHITE EARTH, MINN., April 2d, 1873.

My heart is so full of Indian work I want to give you a few words.

I have been in the night-school all winter, and have learned to love these children of the forest. We are not taking a vacation in the evening-school now, with the day-school, because our red children want us to continue the school, until we find the farming work interferes with it. We average thirty men, women and children, that cannot be reached by the boarding school. I have three classes of young men, and am trying to teach arithmetic, reading and writing—enough to help them in every day life. Those that commenced the first of the winter, can read very well, write a fair hand and perform examples in addition, and subtraction, and are just beginning on multiplication.

My third class I commenced last week Thursday. Some of our most hopeful working young men have come into it. I said to them "Now boys, I want to fit you for Indian clerks. We are going to have Indians for clerks, just as soon as we can make them." "Yes! I expect to see Indian boys at Washington, before I die." Tom Harden (who understands English quite well and is very smart and reliable) almost jumped off his feet. If you could have seen the enthusiasm in that class that night, and how hard they worked to get just the ideas I wished to give in this *first* lesson in Arithmetic, you would say the day is dawning for the Red men.

Henry Brooks, a young Indian in a blanket last summer, (now a neatly dressed man) called on me this forenoon. He has a wife and one child—a boy about three years old. He wishes his boy to be sent away from home to learn books, by and by. He could not send him yet. He would be too sad—to send such a *little* boy, but in two years he will be ready to give him up. *He* will stay here and work and pay his expenses. This Indian father is in one of my classes in the evening-school, and has become so interested and convinced that learning helps make a *man*, that he calls and tell me his thoughts.

Do you say there is no soul in such a human frame?

God has sent us a Christian interpreter, and through him we learn more of the Indians just as they are, and it has helped us in our work more than any one thing. We have asked Mr. Smith to keep him on the ground. Mr. Francis Spees lived among the Indians at Cass Lake some years since and learned the Chippewa language. Last fall he came among us and we have learned to trust him, and the Indians run to him for help to settle many questions. He has been with us in all our prayer meetings and acts as a true missionary among us. The feeling of every employee is, he must be kept in some way. He very much prefers to act as a missionary under the A. M. A. than under Government. Mr. Smith dislikes to burden the Association, but I know there are churches that would support him, if they knew *half* the service he is doing us.

He will take the salary offered him, which ought not to be less than $800. He wishes he could give his services, but he is a poor man and has a wife and three children.

Everything brightens around us. We are full of hope for the future. We thank God and go forward.

Yours for Indian rights,

MRS. E. P. SMITH.

American Missionary.

NEW YORK, MAY, 1873.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

PLEASE NOTICE.

Missionaries and correspondents of the Association will note that the address of its Rooms are:—

NEW YORK, 56 Reade St.
BOSTON, Congregational House.
CHICAGO, Advance Building.

BOSTON ANNIVERSARY.

The Anniversary of the AMERICAN MISSIONARY ASSOCIATION, in Boston, will be held in the Tremont Temple, Thursday, May 29th, at 11 o'clock A. M.

The speakers will be announced in the religious and the daily papers.

FUTURE LEGISLATORS AND PREACHERS OF THE COLORED RACE.

It must be confessed that the success of the Freedmen as legislators and politicians has not been very marked. They still encounter the hatred of the white man, and do not always escape his contempt. It must also be acknowledged that the majority of the old colored preachers are blind leaders of the blind — qualified neither in knowledge nor virtue for their position.

But what else could have been expected? Slavery denied education and taught vice. Freedom itself gives neither intelligence nor piety; it only opens the door to both. The ignorance of the colored man is not removed by election to office, nor is honesty promoted amid the temptation of lobbyists and demagogues. The colored minister may catch an inspiration of joy from freedom, but it teaches him neither reading, writing, nor the right interpretation of the Scriptures, while his selfishness may lead him to oppose schools, under the fear that they may teach the children to be wiser than he, and his power be thus overthrown.

Where then is the hope for this people? It is found in the Christian schools of the South. When one visits these schools, and hears recitations in Latin, Greek and Mathematics, that manifest so much finish and accuracy of scholarship, he can see that *here are the future legislators and preachers* for the colored race! We only need to hasten their progress and multiply their number.

THE JEW AND THE NEGRO AS FREEDMEN.

The Israelites coming out of Egypt had little faith and less enthusiasm; they were quickly discouraged and prompt to murmur; slow to learn and low in their aspirations—to get back to the leaks, onions and flesh pots of Egypt their ever-recuring and highest aspiration; they were so cowardly "that God led them not through the way of the land of the Philistines, although that was near; for God said Lest peradventure the people repent when they see war, and they return to Egypt."

The negroes, coming out of bondage, are the opposite of all this—patient in suffering, full of faith and hope, inspired with enthusiasm and at once brave soldiers and diligent and quick scholars!

If God bore with the frailty, timidity and complaints of the Jew, shall not the church of God, while pitying the weaknesses of the negro, make good use of his admirable qualities of hope, courage, endurance and enthusiasm for improvement?

The Jewish race subsequently gave to

the world some of its greatest poets, warriors and teachers. May we not hope that the colored people will, in their way, make also a noble return for the care and culture bestowed on them?

STAGNANT OR LIVING WATERS?

The war taught American politicians that the negro could not be repressed—the pent-up waters burst over all barriers.

Will emancipation teach American Christians how to care for this overflow? There is no fear of an angry flood, for the negroes are not revengeful; the danger is in stagnation. Ignorance and vice tend to sink into low places and to breed malaria. These low places may be the grog-shop, the legislative hall or the place of boisterous and sensual worship.

The great duty is to purify these waters. If purified they will naturally seek fitting channels—industry, trade, politics, religion; and all these channels will feel a new impulse of activity from the living and healthy accession—epecially will the South show in freshness of growth and richness of fruitage; in the acceleration and volume of business, this increase of vital force.

Let not Christians be as indolent in purifying these waters, as politicians were active in trying to dam them up.

WOMAN AND HOME.

The woman gives character to the home; the home to the child; the child to the man; and all, to society. Hence socially and morally a community is as its women are.

The colored woman of the South furnishes a sad illustration of this statement. Slavery gave her a hut, not a home; it tried to crush the instinct of chastity in her bosom; it made her but partially and transiently the guardian of her children; and held in uncertainty her relations to her husband. Her impurity tainted the fountain of social life for her own race and for that of her tempters and enslavers. The immorality of the colored churches took its type from these causes, and hence the deplorable licentiousness among colored ministers and people.

Emancipation does not remedy this—nay, in some senses it relaxes restraints which the avarice as well as lust of slavery imposed, and gave loose reins to the passions. In our work at the South we see the unhappy results of all this. The children go daily from the school room, not to a refined home and an intelligent mother, but to a squalid cabin—usually of one room—the abode of poverty, ignorance and often of vice. They go weekly to a church where the minister cannot read, where the worship is excitement and the piety without morality.

Nothing effectual can be done for the colored race that does not elevate the colored woman. Our schools are open to girls who constitute a full moiety of the pupils, but is not some special effort needed for them? We ask and often receive donations and scholarships to educate young men—seldom for girls. Are not we and our patrons working somewhat unwisely in this thing? Should not peculiarly earnest efforts be made for female education and home culture? Some of our most intelligent friends think we should endeavor to form Woman's Societies at the North to push this part of our work more rapidly. We have no doubt of the duty of the women of America, with their pure and pleasant homes, to remember those of their own sex who were the most debased victims of the untold horrors of slavery. Our only anxiety is to know whether we should be sustained in such special organizations. Can we have the advice of our friends on this subject—especially the women? They can best appreciate and most deeply sympathize with the afflictions of their unfortunate sisters.

JUBILEE SINGERS.

This remarkable band of young people after singing for two seasons in this country (clearing in each year $20,000) sailed for Boston, April 12th, for Great Britain, hoping to earn enough there to complete Jubilee Hall.

We most earnestly hope their voyage will be pleasant and their success on the other side of the water complete.

Their departure has drawn from the papers some very cordial and appreciative commendations to the friends in Great Britain. We copy two of these:

Kind Words of the Press.

From the Independent.

THE Jubilee Singers are soon to sail for England, where they intend giving a series of concerts. Their success this season has been remarkable, the enthusiasm with which they have been received having been even greater than that which they awakened last winter. They have already cleared more than $20.000 by the concerts of this season, an amount equal to their last year's earnings. We bespeak for them a warm welcome and a great success abroad. Our English cousins sometimes ask for purely American art. We can assure them that the songs of the Jubilee Singers are absolutely original; that the words will not remind them of either Watts or Tennyson; that the music is not in the least like that of Bishop or Sullivan. No product more perfectly indigenous has ever been carried across the ocean. We shall be greatly disappointed if these weird, grotesque, but marvelously pathetic songs—which reveal more perfectly than any history or picture could do the soul of Slavery—do not touch the British heart in a very soft place.

From the Congregationalist.

The Jubilee Singers gave their last concert in Boston last week previous to their departure for England, whither they will go bearing the good wishes of the thousands whom they have charmed with their sweet minstrelsy. If our cousins over the water ever show enthusiasm, we shall expect it of them when they listen to the songs of those sons and daughters of slavery, alike the reminders of a sorrowful past and the pledges of a glorious future. We commend them to the Christian people of Great Britain, of whose hospitality and generous recognition they are well worthy. The foundation of the Jubilee Hall at Nashville has been laid with American greenbacks. Let the superstructure be raised by English gold. The Alabama claims have been settled. This little Tennessee matter is next in order, and a debt of love needs no dunning.

A Governor's Commendation.

We have already published warm commendations of these Singers to persons in Great Britain—and others equally interesting we have not published. We cannot however, withhold the following from the Governor of the State whence these young ex-slaves came. The letter is evidence of of their worthiness and of the great change of public sentiment in the South.

EXECUTIVE OFFICE,
STATE OF TENNESSEE.
NASHVILLE, March 25th, 1873.

To whom it may concern:

The "Jubilee Singers," under charge of Professor Geo. L. White, purpose sailing for Europe in a few days, in the interest of "Jubilee Hall" (of Fisk University) in contemplation of being erected at Nashville, Tennessee.

The "Jubilee Singers" are pupils of Fisk University, and are principally natives of the State of Tennessee. They have wide reputation already as vocalists, and have succeeded in earning by their concerts, forty thousand dollars in the United States. They yet require thirty thousand dollars, to pay for the land and erect the proposed buildings.

I need not say that the work in which they are engaged commends itself to the hearty approval of every philanthropist and friend of education and religion. And I bespeak for them the largest sympathy, patronage and encouragement. They are pioneers in a great movement by the colored people to educate them-

selves, and the experiment is looked to with interest. This class of our population need to be educated, and that subject is beginning to receive the attention its importance demands. The embarrassments in the South, growing out of the great loss of property by the late war, are rapidly disappearing. But we are yet poor, and I sincerely hope that the efforts of this party, may be fully rewarded by their contemplated visit to Europe.

(Signed,) JNO. C. BROWN,
Governor of Tennessee.

A LIBERAL AND ACCEPTABLE GIFT.

Messrs. Hoe & Co. have given a valuable printing press, worth $2,250., to the "*Southern Workman*," a paper published by the colored students of the Normal and Agricultural Institute, Hampton, Va. The growing business of the "Workman" office rendered a new press a necessity, but no plan seemed possible for raising the means to make the purchase. The liberal donors have solved the problem, to the great joy of the young men, and we hope with gratification to themselves.

An Interesting Case—A Strong Appeal.

We can add nothing to the force of this touching and forcible appeal—we leave it to our readers. The young man referred to is colored and a member of Straight University, New Orleans. The problem is: can he be helped to stay there?

The case is this. One of our brightest and best pupils, has lost his father by sudden death—well on Thursday, dead on Saturday—an intelligent, active man—a member of the General Assembly of the State of La. While living he was able to provide for his son's school expenses; but he leaves no property and his widow is unable to keep the boy at school; unless something is done for this lad, he must leave the institution. Such a step promises to lead to an abandonment of his studies, a result sadly to be deplored, and most injurious to a promising intellect.

He has been in this school eighteen months; is 14 years of age—is at present rather under size for a boy of that age, but is growing; is remarkably intelligent and quick at learning—will be prepared to enter college in October next if kept at study, in another eighteen months he will be prepared to teach, and can begin to assist in his support. He is a boy of affectionate disposition and good habits—has tact and talent for oratory—with the requisite training will make an interesting and influential speaker—I hope a minister of the Gospel. With help for a year, say $150, we can save him. I am sanguine that he can be made an honor to the institution—an elevator of his race, and a citizen, useful to society and the State. Help, O help us to save him! He is anxious to go on, and with streaming eyes he asks me to show him the way. Will not somebody invest a little of the perishing gold with which God has entrusted him, in developing the imperishable mind and heart and promising manhood of this interesting youth! I shall care for him until it is settled that my appeal is in vain.

Yours anxiously,
S. S. ASHLEY.

MISCELLANEOUS.

A HISTORY WHICH IS STRANGER THAN FICTION.

(Copied from the "Spirit of Missions.")

MISSIONARY literature is declared to be always dull and commonplace; but if a novelist were to sketch the history of a slave-boy, who was bartered first for a horse, and returned as an unfair exchange, and on two subsequent occasions was bartered for rum and tobacco; whose spirit was then so broken that he tried to commit suicide; who was afterwards sold to Portuguese traders, rescued by an English vessel, converted to Christianity, educated, and ultimately ordained, and was con-

secrated a Bishop; that could not fail to be acceptable to the readers of sensational literature. If he drew still more largely on his fancy, and declared that the parent's from whom the slave had been wrenched in his childhood he met again after a separation of twenty-five years; that his heathen relatives received from him their first knowledge of Christian truth, and that his mother died under the roof of her son's Episcopal residence, it would be said, perhaps, that fancy had exceeded the limits of probability. And yet this is a simple story in barest outline of the Bishop of the Niger country. Edjai, a Yoruban lad, was seized by a Mohamedan gang in 1821; he went through the vicissitudes detailed above, until he found himself on board H. M. S. "Myrmidon," free and petted by officers and crew; he was baptised in 1825, "Samuel Crowther," the name of a well-known London Clergyman. Educated in the Church Missionary Society's Institution at Fourah Bay, he was ordained in 1843, and accompanied Mr. Townsend to Abbeokata. There, in the country whence he had been dragged into slavery, he found his mother and sisters, and was the means of bringing them into the church. Yet, fourteen years later, in 1857, he founded the Mission in the Niger country. Here, as in ancient times, the Missionary Bishop has confronted heathen monarchs and told them of their error. The Bishop (for Mr. Crowther was consecrated Bishop of the Niger in 1864) has more than once been seized, and his life imperilled. The slave trade, cannibalism, polygamy, the ignorance of heathens, the fanaticism of Mohamedans, these are the obstables against which he has had to contend.

In 1867 a substantial church was built at a place called "Onitsha;" at the same time the daughter of an influential chief resolved to be baptized in spite of the remonstrances of her friends. These two events raised the jealousy of the heathens to fever heat; the Christians were fined, and with the fine a female slave was purchased and dragged two miles to the river side, and there sacrificed to the gods to atone for the sins which had tolerated Christianity in the land. When the passions of the people were thus roused, Bishop Crowther demanded an audience of the king. He showed how much better a subject he was himself as a Christian than he would have been had he remained a heathen. The king at first relented so far as to order all Christians out of the land, guaranteeing to them a safe exit; but this edict he cancelled, and toleration was established.

This work, now carried on by a native Bishop, and nine native clergymen, is strictly an indigenous Mission; in this respect it is unique among Anglican Missions. Not a single European has a share in it. There is a difficult future before it, but the obstacles already surmounted give promise for the future, and prove the capacity of the African for self-government and self-support.—*From "Under His Banner" by Rev. H. W. Tucker.*

LIBERAL GIVING.

One bright feature in the dark aspect of this money-grasping age is the increasing liberality of wealthy men. We hail it as an indication that a deeper sense of responsibility for the right use of riches is growing apace with the amazing advance of the nation in material prosperity.

We copy from the *Nation*, a summary of some of the most munificent of recent bequests.

The long list of those who merely in the past twenty-five years have manifested what we may almost call the American sense of the responsibility of riches —the Tappans, Astors, Peabodys, Coopers, Thayers, Sheffields, Vassars, Packers, Cornells, Stevensons, Simmonses, and Lenoxes, (to select a few of the more prominent)—has since the opening of the year been signally increased. The generous givers just named are perhaps even outranked in munificence by Mr. John Hopkins, of Baltimore, whose public endowments, present and prospective, will amount to between four and five million dollars. A university with scholarships for the poor he has already taken steps to organize by the appointment of trustees, by the gift of his Clifton estate of four hundred acres, and by setting apart in his will for this

object his entire interest in the Baltimore and Ohio Railroad. Still more recently—only last month in fact—he conveyed to other trustees two million dollars, with which to erect and maintain a hospital in the city of Baltimore for the indigent sick of the city and its environs "without regard to sex, age, or color;" a training-school for nurses in connection with it—these two institutions to form a part of the medical school of the future university; and in the country an orphan's home with accomodation for three or four hundred colored children, and due provision for their maintenance and education. These deeds speak for themselves, but it should be added that Mr. Hopkins's instructions are, like his intentions, of the most liberal character, and that he and every one of his trustees are Southern men by birth and life-long residence. Mr. John Anderson, of this city—to turn to our second illustration—has just given $50,000 and a small island, with buildings and other improvements, situated at the entrance to Buzzard's Bay, to Professor Agassiz for a normal school of natural history, to be held during the summer vacation as a branch of the Cambridge Museum. The endowment is so complete that the school will be opened in July with about fifty pupils of both sexes, who must be either professors, teachers, or persons fitting themselves to be teachers, and to whom no charge will be made for tuition. The corps of instructors in this novel experiment will be the *elite* of American scientists. Commodore Vanderbilt, too, apparently not unwilling to he Drew's rival in dispensing as in making money, has been giving liberally—more liberally perhaps than wisely—to sectarian seminaries in Tennessee and on Staten Island, parting it is said with a million of dollars. The University of California, under President Gilman's new règime, is also stimulating the generosity of the Pacific coast and receiving significant donations of land and money for professsorships, books, collections, etc. And finally, as taking effect during the present year, we may allude to the late Edwin Forrest's foundation of a home for decayed actors in Philadelphia, in a park of sixty acres.

A WEAK POINT IN MODERN PROTESTANTISM.

Whatever may be thought of Mr. Froude as a historian or of the accuracy of his estimation of certain historical personages, there can be no uncertainty in the ring of this oft copied statement. We transfer it to our pages to add our hearty endorsement.

Mr. Froud's fourth article in the *Christian Intelligencer* is devoted to the statement of some of the causes of weakness in modern Protestant churches. The Reformation of the Sixteenth Century, he remarks, related not less to life than to doctrine. Calvinism superseded the formal observances of the Roman Catholic Church, by yet more noble practical observances, and there is no secret in the influence which it was thus enabled to exercise as long as its spirit lasted. But as Protestantism became established, it adapted itself to the world, and so lost its power over it, finally abandoning, at first tacitly, and afterward deliberately, the pretense to interfere with private life or practical business. "Thus," he continues, "Protestant countries are no longer able to boast of any special or remarkable moral standard. Protestant nations, as nations, have been guilty of enormous crimes. Political, social, and commercial corruptions have grown up, and the clergy have for the most part sat silent, polishing into completeness their schemes of doctrinal salvation." Mr. Froude relates that he once ventured to say to a leading Evangelical preacher in London, that he thought the clergy were much to blame in these matters. If the diseases of society were unapproachable by human law, the clergy might at least keep their congregations from forgetting that

there was a law of another kind, which in some shape or other would enforce itself. To which the preacher roplied, that he did not look on this as part of his duty. He could not save the world, nor would he try. The world lay in wickedness, and would lie in wickedness to the end. His business was to save out of it individual souls by working on their spiritual emotions, and bringing them to what he called the truth. As to what men should do or not do, how they should occupy themselves, how and how far they might enjoy themselves, on what principles they should carry on their daily work—on these and similar subjects he had nothing to say, he had no directions to give. "I needed no more," adds Mr. Froude, to "explain to me why Evangelical preachers were losing their hold on the more robust intellects"; or why Catholics, who, at least offered something which at intervals might remind men that they had souls, should have power to win away into their fold many a tender conscience which needed detailed support and guidance."

CHURCH STATISTICS.

Wm. R. Hooper, of Washington D.C., condenses from the census tables of 1870 and publishes in the *Congregationalist*, some very interesting statistics of the churches in this country. Some of these items are encouraging others give their note of warning. We select some of the data that seems to us most noteworthy. They are valuable for future reference.

	Population.	*Churches.*	*Sittings.*
1850.....	23,191,876	38,061	14,234,825
1860.....	31,443,321	54,009	19,128,751
1870.....	38,558,371	72,459	21,665,062

These statistics show that in 1850 there was one church for every 607 persons in the United States, in 1870 one church for every 532 persons, a decided gain in the number of churches, relative to population. While the number of people in this country has increased 66 per cent. in the last twenty years, the churches have increased 90 per cent. But the relative number of sittings has fallen off, the increase of sittings being 52 per cent. to a growth of 66 per cent. in the population; in other words, churches are built much smaller than formerly, partly, it may be, to accommodate the more immediate local population; but more probably, owing to the rivalry of denominations, which build churches in advance of the population that is to fill them, and therefore build small.

The Census shows that the Methodists are now, as they have been for twenty years, the leading denomination in the United States, having 25,278 church organizations or more than one-third of all in the country. Then come the Baptists, regular and irregular, with 15,829 organizations; the Presbyterians, with 7,824; the Roman Catholic with 4,127; the Christians with 3,578; the Lutheran with 3,032; the Congregationalists with 2,887, and the Episcopalians with 2,835.

Returning once more to the denominational statistics, we find that during the last twenty years the Methodists have made the greatest positive gain, rising from 13,302 church organiations to 25,278, or 90 per cent. But the Roman Catholics have made the largest relative growth, rising from 1222 to 4127, a gain of 238 per cent. The Lutheran church makes the next largest relative gain of 147 per cent. Both these denominations owe most of their increase to immigration. The Episcopalians make the largest relative gain of any of our native churches, growing 94 per cent; the Methodists 90; the Congregationalists 67, but little more than holding their own with the growth of population. Then come the Baptists with 65 per cent., barely holding their own; but it is noticeable that the "regular" Baptists have increased only 55 per cent., being a smaller gain than that of population, and therefore relatively falling behindhand; while the Free-will and other Baptists have grown 491 per cent. The Presbyterian denomination shows the same growth of irregularity, the two leading schools of that body having grown less than thirty per cent., while "all others" have risen from thirty-two churches to 1562, a gain of more than fifty fold. The Unitarians and Universalists have each gained thirty-five per cent.; in other words they have fallen nearly fifty per cent. below the growth of population. The Unitarian denomination, powerful as it is near Boston, is powerless for growth; in the whole country it has only added eighty-six churches in twenty years—but little more than four a year.

Dividing these 72,000 church organizations into the two opposing bodies of Evangelical and non-Evangelical belief, including in the former the High-church Episcopalians, and in the latter, Catholics, Unitarians, Jews,

Universalists and so forth, we find the Evangelical army to be composed of about 66,239 church organizations, having grown 35,700 within the twenty years; the non-Evangelicals amount to 5670, having gained 3500 in the same time. The popular vote therefore, as to Evangelical belief, throughout the United States, would be about twelve to one.

Looking at the larger denominations statistically, compared with the growth of population and with each other, we find that the following have increased faster than population, and have therefore made relative as well as positive gains. We name in the order of most rapid growth: United Brethren in Christ, Evangelical Association, Second Advent, Christian, Roman Catholic, Reform, Lutheran, Episcopal, Methodist, Congregationalist and Baptist (regular and irregular.) Those that have grown, but not as rapidly as population, and have therefore relatively diminished, and named as before in the order of most rapid growth, are Presbyterians (regular and irregular,) Close-Communion Baptists, Unitarians, Universalists, and Presbyterians (Old and New School.) Friends and Moravians are the only two denominations that have made a positive loss since 1850.

Dry as these statistics may have seemed to many, they have this moral power, that they show that whatever danger there may be to Evangelical faith in the United States, that danger does not arise from Unitarianism, Universalism, or any other form of mere intellectual belief. That danger lies in a denomination that in twenty years has grown from 1200 churches to over four thousand; that opposes our common schools; that addresses itself to the outward, the visible, the sensuous, rather than to the spiritual or the conscientious; and that claims that the Church is superior to the State and the family, and that therefore the Church shall dictate to every man his religious, his political and his social duties. The study of the illiteracy of the census statistics points in the same direction. He who would guard his country from Catholicism therefore, should do all in his power to provide it with education as well as religion.

"GIVE THE RED DEVILS THEIR DUE."

From the Alexandria Post.

Rev. Lauritz Carlson, Lutheran missionary among the Scandinavians, furnishes us with the substance of the following striking and almost pathetic story.

It seems that last winter there was an old Norwegian woman, a childless widow, living west of the White Earth Reservation, miles from any human habitation. The only visitors during the long winter were the Indians, coming and going on their hunting excursions. The red men frequently stopped with her, and actuated, it would seem, partly by a sense of justice, but chiefly by the better instinct which leads men to provide for helplessness, laid their game at her door, and kept her abundantly supplied with provisions until spring. Give the red devils their due.

PART OF THE OLD POLICY.—General Logan recently stated in the United States Senate that there had not been an Indian massacre or war in this country that could not be traced back to the villany or instigation of the traders. He also said, that while visiting the military posts on the plains last summer, the soldiers complained that the Indians were furnished with better guns and war material than they were.

POETRY.

THE ROYALEST GIFT.

BY MARGARET J. PRESTON.

In a chronicle quaint and olden,
I have read of an ancient king,
Who, out of his war-won treasure,
Vowed unto the Lord to bring

A gift of the noblest value;
"And therefore I'll build," said he,
"A costly and grand cathedral,
A wonder and pride to see.

"I'll lavish my heaped abundance
With open and kingly hand,
And still be the richest monarch
That rules in this Western land.

"Albeit from base to roof-stone,
My grandeur shall gild the whole,
The poorest among my vassals
May parcel their willing dole.

"Then hearken and heed, good people!
Bring hither your tithings, all,
For I will reject no pittance
Ye offer, howe'er so small."

So, grandly the work went forward;
And out of their stinted store
Each brought, till the royal coffers
With their alms were spilling o'er.

As the sacred walls rose skyward,
One day, on a fresh-hewn stone,
Near by, a desolate woman
Sat sadly, and thus made moan:

"If one of these all doth love Thee
As I—Thou, Christ! dost know!
And yet I can bring Thee nothing,
Ah! nothing to prove it so.

"Even yonder the straining oxen,
That drag at the heavy beam,
Are toiling in Thy sweet service—
How worn with their work they seem!

"What hinders that this poor gleaning
From my emptied arms I lay?
Dear Lord! since for *Thee* they labor,
I'll give them my wisp of hay."

When grand in its finished splendor
The wonderful minster shown,
There stood in the sight of the people,
Deep graved on a mystic stone,

The name of the giver whose largess
Had honored, o'er all, the fane:
Behold! 'twas an unknown woman's!
And they searched for the kings in vain.

Independent.

FAMILY CIRCLE.

Say nothing, do nothing, which a mother would not approve, and you are on the certain road to happiness.

FULL OF MEANING.—John Gaffney, who was recently executed at Buffalo, N. Y., for a murder committed while he was drunk on champagne and whiskey, in his parting interview with his family exacted a promise from his wife that she would abandon gay dress, go to church, and lead a Christian life; and taking his little boy and girl in his arms, made them solemnly promise that they would never drink intoxicating liquors, play cards, swear, or break the Sabbath.

A learned divine one day accosted a simple-hearted Christian busy in his daily toil:

"Well, John, it is a long and a hard way to heaven, is it not?"

"Oh! no, sir," was the ready answer; "it is only three steps."

"Three steps! How is that, John?"

"Why, sir, nothing is plainer. First step out of yourself; second, step into Christ; third, step into heaven."

The astonished minister, years afterward, acknowledged his indebtedness to the poor rustic for one of his profoundest and most comprehensive lessons in experimental theology.

"OH, DID YOU KNOW IT WAS ME?"

A little ragged boy stood with his face pressed close to a pane of glass, gazing earnestly at the toys displayed in the window. His hands were loosely clasped behind his back, with the palms turned upward. A lady noticed the little earnest face as she too paused a moment before the tempting show. Then quietly dropping as many cents into the little hands as they could hold, she passed on.

The moment the boy felt their touch he turned, and caught sight of the pocketbook in the hand of the retreating lady. Running after her, he looked up anxiously in her face, and said, "O ma'am, did you know it was me?"

Evidently he thought she had mistaken him for some little friend.

"Yes," said the lady, smiling, "I *knew* it was you;" and the child bounded away with a face radiant with happiness.

This lady is in the habit of dropping small change here and there as she daily walks through the poorer streets of the city.

Many a sad little face has brightened as the money fell into its lap, and a pleasant, smiling face looked down and said, "There, run and buy a stick of candy or a cookie." Think of such a course persevered in year after year. How many a sad child's heart has been warmed by the loving thoughtfulness, even more than by the unexpected gift. "Inasmuch as ye did it unto one of the least of these, ye did it unto me."—*American Messenger.*

LILIAN'S STRAWBERRIES.

"Deary me!" sighed old Ruth Tracy, as she sat down to rest in the shade of a wide-branching elm, at the entrance to an avenue leading to a large and costly house. It was a summer's morning, bright and beautiful, but very warm.

"Deary me!" she said again; "I'm so tired and hot and thirsty I don't believe I'll get there at all. I guess I'll just go back, but I'll rest a bit first."

And, as her dim eyes wandered over the beautiful garden, with its fragrant flowers and murmuring fountain and grand old trees, where birds were flitting from bough to bough,—and then the spacious, tasteful house, with its adornment of bay-window, verandah, ivy-wreathed column and arch,—the old question, that has so often been a root of bitterness, came into her mind: Why was this difference?

"Ah!" she thought "little do the rich know what poor people have to bear; little they *care*, for that matter. If God is good, why does he let all these things be so? and why don't all share alike? I wish that house was mine, now, I do; and instead of trying to tramp five long miles, broiling in this sun, I could just order out my horses and coachee, and ride to see little Johnny. There's a little girl now, not much older, coming out,—to play, I suppose, in that beautiful garden. Lots of toys and picture-books she has, I'll venture; and if *she* was sick,—land alive! —wouldn't there be a houseful of folks to run and wait, and get her every thing she wanted,—broths and jellies, grapes and oranges, and dear knows the playthings! Now I haven't a thing to take to poor Johnny; and his mother's most worn out, I know, taking care of him, and doing all her work."

Poor old Ruth! The bad spirit of envy and discontent had entered her usually quiet heart, and made her forgetful of the command: "Thou shalt not covet."

Just then she heard a lady's voice calling, "Lilian! Lilian!"

The child turned, and went into the house. Presently she came out again, with a large saucer of strawberries and cream, and sat down on the verandah steps.

"What in the world is she jumping up for? said old Ruth to herself. "Why don't she eat 'em, *I* would, quick enough. Maybe she's coming to order me off. Guess she is: don't like poor folks 'round. Yes, here she comes. Well, I'll be off. Bother her, the proud thing!"

And the old woman rose feebly, grasped her staff, and was bending to pick up her bundle, when, to her surprise, the little girl called to her in a very pleasant tone, asking her to wait a moment.

"You must be tired and warm," she said, as she reached her. "Sit down again, please, and eat these strawberries."

Poor Ruth! What coals of fire were those ripe, red berries to her! Heartily sorry, and ashamed of her ill-natured thoughts, she thanked Lilian, and ate them with a relish that those accustomed to luxuries rarely know.

"Have you walked far?" the little girl asked kindly; and then followed a short talk, in which poor Johnny's story came out. Lilian, quick to act from a kind thought or generous impulse, asked if he had any playthings; and, running up to the house, soon returned with some toys and picture-books for the poor sick boy.

Ruth went on her way rejoicing. "Bless her sweet face and kind heart!" she said, earnestly, "and may she never want a friend! To think I should 'ave said such wicked things! I could a'most cut my tongue out!"

Lilian went back to her play, happier, far happier than if she had herself eaten her strawberries; but she did not know half the good she had done. Not only had her kindness cheered and refreshed the poor old dame, so that she was able to go on and see her daughter and little grandson; not only had it made the poor boy doubly happy, and forgetful of his pain and weariness; but it had helped to root out of Ruth's heart an evil weed of bitter feeling, and to plant instead flowers of contentment, gratitude and good-will.

Lilian, in her childhood, had begun to work in her Father's vineyard.

M. O. J., in *Day Spring.*

RECEIPTS

FOR MARCH, 1873.

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Hyde Park. Welsh Cong. Ch. *for Home & Foreign M.* 58 90
Philadelphia. Mary Anna Longstreth $60. *for Atlanta U.* $25. *for a Teacher* and to const. ELLEN COLLINS and LYDIA C. WOOD, L. M's. 85 00
Pittsburgh. Rev. A. C. McC. 50

WEST VIRGINIA.

Valley Grove. Peregrine Witham..... 10 00

DELAWARE.

Felton. Talmon Dewey..... 2 25

TENNESSEE, $894.

Memphis. Le Moyne Inst..... 213 85
Nashville. Fisk University $654.65— Miss E. Backup $20, *for Student F. U.*—T. C. Steward $5. *for Montgomery, Ala.*, E. H. 50c. 680 15

NORTH CAROLINA, $408.33.

Allemance. Pub. Sch. Fund..... 36 80
Dudley. Sale of Land..... 7 43
Raleigh. Washington Sch. $46.95, Sab. Sch. Coll. $13.10 ..... 60 05
Wilmington. Pub. Sch. Fund $296., Williston Sch. $8.05. ..... 304 05

SOUTH CAROLINA.

Charleston. Avery Inst..... 268 67

LOUISIANA.

New Orleans. Straight University $159.75, Coll. at Exhibition $40.20, Morris Brown Ch. $9.60. ..... 209 55

GEORGIA, $1.223.80.

Atlanta. Atlanta U. 474.05, Sale and Rental of Land $18.—Pub. Sch. Fund $245., Rent $19.—Cong.Ch.$15. *for Byron Station, Ga.* 771 05
Byron Station. "Friends." 30 30
Macon. Pub. Sch. Fund $44.40, Rent and other Sources $10.92. ..... 55 32
Savannah. Beach Inst. 367 13

ALABAMA, $1.788.05.

Brookfield. James Montague $35., Miss S. Jennings $6., *for Montgomery, Ala.*..... 41 00

Columbiana. Walter Crafts *for Pupils Atlanta U.* 55 00
Marion. Lincoln Sch. $32.35, Sale of Land $5. ..... 37 35
Mobile. Emerson Inst. 135 50
Montgomery. Christmas Fair $70., First Cong. Ch. $18.60, First Cong. Sab. Sch. $14.—By J. M. McPherson $9.20. ..... 111 80
Selma. Pub. Sch. Fund $495.—R. J. Davidson $10. *for Church.* 505 00
Talladega. Talladega College $887.80, Part proceeds Concert $14.60. ..... 902 40

TEXAS, $85.05.

Galveston. Barnes Inst. 66 40
Indianola. Dr. J. H. McCreary $5., From an A. M. A. Teacher $6.40, Freedmen $2.. 13 40
Paris. Freedmen. 5 25

MISSISSIPPI, $242.50.

Aberdeen. Miss M. S. Hobart. 10 00
Grand Gulf. Freedmen by Mrs. H. Bland.. 5 00
Lave's Plantation. Freedmen. 1 00
Raymond. Freedmen. 21 75
Tougaloo. Normal Sch. Fund $120., Freedmen $84.75. ..... 204 75

OHIO, $533.75.

Akron. Thomas Rhodes *for Church, Selma, Ala* 20 00
Ashtabula. Fannie M. Rogers. 2 00
Ashland. William Kirkton. 2 00
Austinburgh. L. B. Austin. 100 00
Bloomfield. W. C. S. aud M. K. $1. ea. *for Church, Selma, Ala.* 2 00
Castalia. John Prentice. 10 00
Cleveland. "M. H. B." 25
Elyria. Mrs. R. Bullock. 2 00
Delaware. Rev. John H. Jones to const. Rev. John. Moody and Rev. C. T. Shaffer, L. M's. 60 00
Huntsburg. Capt. A. E. Millard. 5 00
Oberlin. First Cong. Ch. $68.89, Unity Ch. $4.33. ..... 73 22
Marysville. Cong. Ch. 12 00
Medina. First Cong. Ch. (ad'l). 6 00
Metamora. M. S. 1 00
Mechanicsburg. Mrs. B. Moody $2., Mrs. M. K. H. $1. ..... 3 00
Middlebury. A. S. McPherson *for Montgomery, Ala.* 5 00
Norwalk. Frederick Upson. 5 00
Randolph. Rev. S. Cole. 5 00
Salineville. Isaiah Burson *for Montgomery Ala.* 2 00
Sicily. S. W. Higgins. 3 00
Tallmadge. H. S. Carter $100., Rev. John Seward $5., C. C. 28c., Homer W. Carter $50. *for Ch. Selma, Ala.* 155 28
Yellow Springs. "Æ." 10 00
—— "A Friend." 50 00

INDIANA, $20.

Crawfordsville. "B. M. M." 15 00
Pond Grove. Rev. David Brown and Mrs. Elizabeth Brown. 5 00

ILLINOIS, $1.019.90.

Albion. Mrs. Martha Skeavington. 5 00
Aurora. First Cong. Sab. Sch. *for Student Tougaloo Inst.* 16 70
Chebansee. Cong. Ch. *for Mendi M.* 12 65
Chesterfield. Cong. Ch. (ad'l). 5 00
Chicago. First Cong. Ch. (of wh. $30. from Mrs. A. E. Billings to const. herself L. M.) adl. $188., Mrs. M. C. Savage $5. ..... 193 00
Crystal Lake. S. S. Gates to const. Rev. E. N. Andrews, Rev. W. W. Curtis and Rev. F. J. Douglass, L. M's. 100 00
Dallas City. Mrs. S. Miller. 2 00
Farmington. A. B. Thomas $20., S. B. 25c. 20 25
Hennepin. James Adams. 10 00
Jacksonville. T. W., H. L. and M. C. Melendy $10. ea. 30 00
Geneseo. Cong. Ch. 38 00
Lisbon. Cong. Ch. (in part). 25 00
Metamora. Parker Morse. 2 00
Mendon. R. D. 1 00
Ontario. Cong. Ch. 19 00
Port Byron. A. F. Hollister. 5 00
Plymouth. L. A. Cook. 5 00
Providence. Cong. Ch. ad'l (Mrs. B. Bacon) 5 00
Quincy. Mrs. Mary Ballard $5., Lucius Kingman $5. ..... 10 00
Rochelle. W. H. and C. F. Holcomb. 5 00
Sandoval. "A Friend to the Lord's Poor." 15 00
Sterling. "A Friend" $6.50., Mrs. J. Dinsmoor $2. ..... 8 50
Toulon. Cong. Ch. 20 00
Washington Heights. Estate of Rev. Lemuel Foster, by Mrs. Lydia C. Foster, Ex. 400 80
Wethersfield. S. Bennett. 5 00
Wheaton. First Church of Christ. 61 00

MICHIGAN, $1.556.73.

Adrian. Stephen Allen. 5 00
Church's Corners. Mission Sab. Sch. Wheatland Cong. Ch. 6 68
Covert. M. Packard *for Montgomery, Ala.* 5 00
Galesburg. "A Friend." 116 75
Leeland. Rev. Geo. Thompson. 5 00
Mendon. Individuals by R. D. N. 50
North Adams. Rev. R. P. 50
Saint Johns. Cong. Ch. 7 30
Warren. Rev. J. L. Beebe. 5 00
—— Lands sold (net proceeds). 1405 00

WISCONSIN, $357.40.

Appleton. Rev. E. Ebbo. 10 00
Bayfield. Major S. N. Clark. 5 00
Clinton. Cong. Ch. 20 00
Emerald Grove. Cong. Ch. 12 40
Lake Mills. "E. H. B." 1 00
New Chester. Cong. Ch. 2 00
Wauwatosa. Cong. Ch. *for Mendi M.* 7 00
—— "A Friend" by J. W. Porter. 300 00

IOWA, $443.96.

Chester. Cong. Ch. 10 71
Grinnell. Mrs. S. H. Bixby. 400 00
Inland. T. M. Curtis Jr. 2 00
Keokuk. "Signature." 10 00
Tabor. Cong. Ch. 20 75
Teeds Grove. Mrs. M. S. 50

KANSAS, $15.

Fredonia. Rev. C. A. Richardson. 5 00
Wyandotte. Mrs. Lucy B. Perry. 10 00

MINNESOTA, $34.65.

Anoka. Cong. Ch. 9 65
Plainview. Rev. H. Willard. 25 00

CALIFORNIA $52.75.

Sacramento. Chinese. 8 00
San Francisco. Chinese. 8 00
Stockton. Chinese $25.75, Mrs. H. $1. .... 36 75

OREGON.

Portland. Chinese. 10 75

—— Property Sold. 250 00

ENGLAND.

London. Frank Healy *for Scholarship Straight U.* 100 00

SCOTLAND.

Edinburgh. Mr. and Mrs. Adam Pearson and Mrs. William Lillie. 50 00

TURKEY.

Van. "A Friend." 10 00

Total, ... $17,646.37

WM. E. WHITING,
Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Socieity, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notifications of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY

MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.

2. CLOTHING, of all kinds, for the suffering Freedmen.

3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.

4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed *to your post-office.*

2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes.*

3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW.

NEW YORK . W. E. Whiting, 56 Reade Street.

BOSTON . . . Rev. C. L. Woodworth, Congregational House, corner of Somerset and [Beacon Streets, Room 21.

CHICAGO . . C. H. Howard, Advance Building, 107 Fifth Avenue.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.